

THE ARK

***"The Sunnah is like the Ark of Noah,
he who boards it will be saved,
and he who doesn't will be drowned"***
Imaam Maalik (Rahimahullah)

ISSUE 2

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ALL the Muslims in my area do it, so it must be correct?

"All the Muslims in my area do it, so it must be correct?" This statement is commonly used nowadays by some people to try and justify a certain action that they might be doing. But is the **"majority"** really a valid proof that something is correct? Sheikh al-Fawzaan (from amongst the most senior scholars of this time) answers by stating:

And "from the characteristics of the people of the Days of Ignorance is that they would view the majority as proof that something was true and the minority as proof that something was false. So according to them, whatever the majority of the people was upon, that was the truth. And whatever the minority was upon, that was not the truth. In their eyes, this was the balance used to determine truth from falsehood. However, this is wrong, for Allaah says:

"And if you obey most of those on earth, they will mislead you far away from Allaah's path. They follow nothing but conjecture, and they do nothing but lie." [Surah Al-An'aam: 116]

And He says:

"But most of mankind know not." [Surah Al-A'raaf: 187]

"And most of them We found to be not true to their covenant, but most of them We found indeed to be evil sinners." [Surah Al-A'raaf: 102]

So the balance is not the majority and the minority. Rather, the balance is the truth. So whoever is upon the truth, even if he is by himself, he is the one who is correct and deserves to be emulated. And if the majority of the people are upon falsehood, then it is obligatory to reject them and not be deceived by them. So consideration is given to the truth. This is why the scholars say: **"Truth is not known by way of men, but rather men are known by way of the truth."** So whoever is upon the truth, then he is the one we must follow and emulate.

In Allaah's stories about the prior nations, He informs us that it is always the minority that is upon the truth, as Allaah says:

"And no one believed with him except for a few."

[Surah Hood: 40]

And in a hadeeth in which the nations were presented to the Prophet, he (sallAllaahu 'alayhi wa sallam) said that he saw a prophet that had a small group of followers with him, and a prophet that had a man or two men following him, and another prophet that had no one with him. So consideration is not given to which opinion or view has the most followers. Rather, consideration is given to its being either true or false. So whatever is true, even though a minority of the people or no one is upon it – so long as it is the truth – it must be adhered to, for indeed it is salvation. Falsehood is not aided by the fact that it has a majority of people following it, ever. This is a determining measure that the Muslim must always abide by.

The Prophet (sallAllaahu 'alayhi wa sallam) said: **"Islaam began strange and it will return back to being strange as it began."** The Messenger (sallAllaahu 'alayhi wa sallam) was sent while the whole world was submersed in disbelief and misguidance. And when he called the people, only one or two answered his call. It was only until later on that they grew to be many. The tribe of Quraish, not to mention the whole of the Arabian Peninsula and the whole world, was upon misguidance. And the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) was the only one calling the people. So those that followed him were few with respect to the entire world.

So consideration is not given to the majority. Consideration is only given to what is correct and to achieving the truth. Yes, if the majority of the people are upon correctness, then that is good. However, the way of Allaah is that the majority of the people is always upon falsehood." - End of speech by Sheikh Saalih al-Fawzaan

"And most of mankind will not believe even if you desire it eagerly." [Surah Yoosuf: 103]

Translated by Abu Maryam Isma'eel Alarcon

The Evils of Innovation in Islaam

Part 2

(Continued from issue 1)

Translated by Spubs.Com

THE NEED TO STICK TO THE SUNNAH:

Allaah says,

"Indeed you have in the Messenger of Allaah an excellent example for the one who hopes in Allaah and looks to the Last Day." (33:21),

He also says,

"so if you obey him (i.e. Muhammad), then you will be guided" (25:54)

The Messenger of Allaah said, **"I have left behind me two things, if you cling to them you will never go astray. They are the Book of Allaah and my Sunnah"**

(al-Haakim)

And he (sallallaahu `alaihi wasallam) also said, **"and you will live to see great difference, so cling to my Sunnah and the sunnah of the rightly guided caliphs after me, even if it be with your teeth"** (Bukhaaree)

The Taabi'ee, the Imaam, az-Zuhree commented, **"clinging to the Sunnah is to be saved, as Imaam Maalik said, 'the Sunnah is like the Ark of Noah', he who embarked upon it was saved, and he who did not was destroyed."** (ad-Daarimee)

In these narrations is clear evidence that the way of salvation and safety is to closely follow the Sunnah of our Prophet (sallallaahu `alaihi wasallam), and not to deviate from his path, not accepting the guidance of another individual, nor accepting a corrupted form of the Sunnah. Allaah says,

"And whosoever contends with the Messenger after guidance has been made

clear to him, and follows a way other than the way of the believers, We shall leave him in the path he has chosen, and land him in Hell, what an evil destination!" (4:115)

THE SUNNAH SHALL BECOME CORRUPTED:

We are taught in the revelation that the sunnah shall become corrupted and this corruption would become the norm, so much so that the people who follow the sunnah would become as strangers, and those that call to purifying the sunnah would be slandered and reviled. The Prophet (sallallaahu `alaihi wasallam) said, **"Islaam began as something strange, and it shall return as something strange as it began. So Tooba (a tree in paradise) to the strangers."** It was asked, **"who are the strangers?"** He replied, **"those that purify and correct what the people have corrupted of my sunnah"** (Tabaraanee in al-Kabeer [6/202])

And what is this corruption? It is none other than innovation, introducing into the pure religion of Allaah new ways of worshipping Him that He has not taught, blemishing His religion with our whims and desires, something that Allaah Himself condemns,

"Or do they have partners that legislate some religion which Allaah has not given permission for?" (42:21)

The Companion, Abdullaah ibn Mas'ud laments, "how will it be when the trials overcome you, in which the young grow old and the old grow senile. And the people take the bid'ah as the Sunnah, and when it changes they say: the Sunnah has changed. It was said: when will this be O Abu Abdurrahmaan? He replied: when your speakers are many and your scholars are few, and the wealthy ones are plenty and the trustworthy ones are few." (ad-Daarimee)

How true this statement is today, that the innovations have become so widespread in the religion that the

people have taken then to be the Sunnah. And when the true scholar speaks out against these innovations he is labelled with insulting titles by the people because to them it seems that he is changing the Sunnah. To Allah we complain of the ignorance of our times!

Only Allaah has the right to tell us how to worship Him:

"Follow that which has been revealed to you from your Lord, and do not follow as Friends and Protectors other than Him" (7:3)

From the tafseer of this verse we learn that this verse embodies a categorical statement that the privilege to tell people how to worship Allaah belongs to Allaah Alone. And how could it be otherwise when the true meaning of ibaadah is to worship Allaah in a way which He is Pleased with and not according to our desires,

"and who is more astray then the one who follows his own whims and desires devoid of revelation" (28:50)

In this regard the Prophet (sallallaahu `alaihi wasallam) said, **"I warn you of the newly invented matters (in the religion), and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire."** (an-Nasaa'ee)

And he (sallallaahu `alaihi wasallam) used to say at the beginning of his lectures, **"and the best speech is the Speech of Allah, and the best guidance is the guidance of Muhammad (sallallaahu `alaihi wasallam), and the worst of all affairs are the newly invented matters (in the religion)."** (Muslim)

And he (sallallaahu `alaihi wasallam) commanded us, **"whosoever does an action which we have not commanded then it is rejected."** (Muslim)

And again, **"whosoever introduces into this religion of ours that which is not part of it then it is rejected."** (Ahmad)

'And in this hadeeth is a clear evidence that every action which is not legislated in the sharee'ah is rejected.' [Jaami al-Ulum of ibn Rajab 1/120]

So every bid'ah that is introduced in the religion is rejected because only Allaah and His Messenger (sallallaahu `alaihi wasallam) have the right to legislate in the sharee'ah of Islaam.

Hence in the light of what has preceded we can now give the formal sharee'ah definition of bid'ah:

"A newly invented way (in beliefs and actions) in the religion, in imitation of the Sharee'ah, by which nearness to Allaah is sought, not being supported by any authentic proof, neither in it's foundations nor in the manner in which it is performed." [al-I'tisaam 1/231 of ash-Shaatibee]

And in what has preceded is ample evidence for any fairminded Muslim that all bid'ah is blameworthy, and in fact a major sin. But unfortunately the Muslims are in such a state today that the words of Allaah and His Messenger (sallallaahu `alaihi wasallam) are no longer enough to convince them. And certain groups of people have come up with a new belief to assist them with the destruction of Islaam. The belief of 'bid'ah hasanah', i.e. a good bid'ah, meaning that a scholar can introduce a new action of worship in Islaam which can be considered to be good as long it does not contradict any of the principles of Islaam. A belief that has absolutely no foundation in Islaam at all. So we resort to the sayings of the Companions and the Imaams (Abu Haneefah, Maalik, ash-Shaafi'ee, Ahmad, Bukhaaree etc.) to illuminate the road regarding this issue...

**...to be continued in ISSUE 3 -
Available on 1st August 2005**

GOLDEN WORDS OF ADVICE

The advice of 'Abbaad ibn 'Abbaad al-Khawwaas to Ahlus Sunnah wal-Jamaah:

"And do not content yourselves concerning the Sunnah with striving for speech and not acting upon it. For indeed striving upon the Sunnah without acting upon it is a lie as well as neglecting knowledge."

al-kitaab al-jameel 'Min Wasaayaa as-Salaaf

Taking the DEAD as Intercessors

By Sheikh ‘Abdul ‘Azeez ibn Abdullah bin Baz (May Allah have Mercy upon him)

Allaah - the One free from all defects - said:

“Indeed We have sent down to you the Book in truth, so worship Allaah alone by making the Religion purely for Him. Surely the Religion, worship and obedience should be for Allaah alone. But those who take as awliyaa’ (friends and protectors) others along with Allaah say: We only worship them so that they may bring us closer to Allaah. Indeed Allaah will judge between them concerning that in which they differ. Indeed Allaah does not guide those who are liars and disbelievers.”

[Sooratur-Zumar 39:2-3]

“And they worship those besides Allaah that can neither harm nor benefit them, and they say: These are our intercessors with Allaah. Say to them: Do you inform Allaah about that which He does not have knowledge in the heavens and the earth. Glory be to Allaah and how free He is from that which they associate as partners with Him.” [Soorah Yoosuf 10:18]

“So Allaah - the Most Perfect - informed us in these two aayaat that the idolaters had taken others from the creation as awliyaa’ along with Allaah. They worshipped them along with Him, by offering du’aa (supplication) to them, and directing to them hope (of attaining safety or of being cured from some illness) and fear, sacrifice, vows, and their like claiming that directing such worship to these awliyaa’ would bring them closer to Allaah and that these awliyaa’ would then act as intercessors between them and Allaah. Yet Allaah - the Most Perfect - rejected such claims and made clear its falseness and labeled those who claimed such a thing as being liars and disbelievers!”

“Thus it should be clear to all who have intellect, that the

cause of disbelief of the earlier kuffaar (disbelievers) was due to them taking the Prophets, awliyaa’, trees, stones and other things from the creation, as intercessors between them and Allaah, believing that such intercessors would fulfill for them their needs and aspirations, without any permission from Allaah - the Most Perfect - nor His approval.

They considered it to be similar to how ministers and advisors intercede on behalf of the people with the worldly kings. So they made a (false) analogy between Allaah - the Most Majestic - and the worldly kings and leaders, saying: just as a person who wishes to present his

“If Allaah touches you with harm, none can remove it except Him.”
[6:17]

needs to a king has to go through the king's advisors and ministers, then likewise we draw closer to Allaah by making du’aa (supplication) to the Prophets and the awliyaa’; taking them as intercessors between us and Allaah. However, this analogy is the height of futility and falsehood. Since Allaah - the One free from all defects - has none that is comparable to Him, nor can analogies be made between Him and His creation. Indeed no one intercedes for His creation, except with His permission. and none will be granted shafaa’ah (intercession), except the people of Tawheed. For Allaah - the Most Perfect - has knowledge and power over all things, and is the Most Merciful of those who show mercy. He does not fear anyone, nor is frightened by anyone, since He - the Most Perfect - has power and dominion over His slaves and disposes of their affairs as He Wills.

This is contrary to the earthly kings and leaders, for they do not have power over everything, nor do they have

knowledge about everything. This is why they are dependant upon advisers, ministers and armies to assist them in matters which they, by themselves, are unable to do. They are also in need of being informed about those who are in need, which is another reason for their being surrounded by ministers and advisors. But the Lord - the Mighty and Majestic, the One free from all defects and shortcomings - is free from any type of need or assistance from any of His creation. He is more merciful to them than their mothers and He is the Most Just. And according to His Wisdom, Knowledge and Power, He places all things in their proper place. It is therefore not permissible to compare Allaah with His creation in this manner.” Taken from the book Iqaamatul-Buraaheen (pp. 27, 53-55)

Translated by Troid.Org

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The Recommended Acts of Wudoo

Shaikh ‘Abdullaah bin Saalih Al-‘Ubaylaan

From the recommended aspects (sunan) of wudoo, that occur before Wudoo is: What has been reported by Abu Hurairah (radyAllaahu ‘anhu) from Allaah’s Messenger (sallAllaahu ‘alayhi wa sallam) that he said: **“If it were not that I feared to cause hardship on my ummah, I would have commanded them to (use) the Siwaak with every wudoo.”** [Reported by Maalik, Ahmad and An-Nasaa’ee, and its chain of narration is authentic]

It is also recommended for a Muslim to perform wudoo with a mudd of water. This is based on what Anas (radyAllaahu ‘anhu) reported that: **“Allaah’s Messenger (sallAllaahu ‘alayhi wa sallam) would perform wudoo with a mudd of water and he would perform Ghusl with a saa’ of water.”** [1] [Reported by Al-Bukhaaree and Muslim]

After making wudoo, it is recommended for one to say what has been reported by Ibn ‘Umar (radyAllaahu ‘anhu) from Allaah’s Messenger (sallAllaahu ‘alayhi wa sallam) when he said: **“There is none of you that performs wudoo, then completes it, then says: ‘Ash-hadu an Laa Ilaaha illaallaah, wahdahu laa shareeka lahu, wa ash-hadu anna Muhammadan ‘abduhu wa Rasooluhu’[2] except that the eight gates of Paradise open for him, and he can enter from any one he wishes.”** [Reported by Muslim and At-Tirmidhee] At-Tirmidhee mentioned the addition to the hadeeth: **“Allaahumma, Ija’alnee min at-Tawaabeen waj’alnee min al-Mutatahhireen.”**[3]

Footnotes:

[1] Translator’s Note: A saa’ consists of four amdaad (plural of mudd). A mudd is a handful using two hands cupped together, of an average-sized man.

[2] Translator’s Note: This is the transliteration of: “I bear witness that there is no deity worthy of worship except Allaah, alone and with no partner. And I bear witness that Muhammad is His slave and messenger.”

[3] Translator’s Note: This is the transliteration of: “O Allaah, Make me amongst those who repent and make me from amongst those who purify themselves.”

Translated by Abu Maryam Isma’eel Alarcon

Questions & Answers

The Ruling on Writing on Graves

Question:

Is it permissible to place a metal strip or an inscription on the grave of a dead person containing Qur'anic Verses, plus the name of the dead person, the date of the death etc?

Answer:

It is not permissible to write on the grave, neither Qur'anic Verses, nor anything else, whether in metal or on a sign or on anything else. This is because of what has been authentically reported from the Prophet Salallaahu alayhi wasallam in the Hadith of Jaabir, may Allaah be pleased with him, that he forbade plastering over the graves, sitting on them and building over them. (Muslim no.970) This was narrated by Muslim and At-Tirmithi, and An-Nisa'i added with an authentic chain of narrators: "and writing on them." (at-Tirmithi no.1052)

Shaykh 'Abdul-'Azeez Bin Baz
Fatawa Islamiyah, vol.1, p.182, DARUSSALAM



Women Dancing At Weddings

Question:

What is the ruling of women dancing amongst themselves during a wedding or other than that?

Answer:

There is no harm in the dancing of women on the occasion of marriage and the beating of the duff (a simple drum) along with some singing of virtuous songs (not containing sinful speech) - because this is from the announcement of the marriage that has been commanded by the sharee'ah - However with the condition that this is done in the company of women only, with voices that are not raised so that they pass outside of the venue, and with the condition that there is complete seclusion and screening. Also that the awrah (the areas of the body that should be concealed) are not revealed whilst dancing, such as her legs, or her arms or her upper arms - and that which is shown from these is in accordance with the customs/habits of the Muslim women in the presence of (other) women.

Shaykh Saalih al-Fawzaan
"Al-Muntaqaa", ash-Shaykh al-Allamah al-Fawzaan, 2/172, 172.
Translated by Abu Khadeejah



Regarding the staging of demonstrations

Question:

Is it from the means of the da'wah to stage demonstrations for the purpose of solving the problems of the Islaamic Ummah?

Answer:

Our religion is not a religion of chaos. Our religion is a religion of discipline, and a religion of order, and calm, and tranquility. And demonstrations are not from the actions of the Muslims and it is not something the Muslims are familiar with.

And the religion of Islaam is a religion of calm, and a religion of mercy, and a religion of discipline; not chaos, and not disorder, and not (a religion) of inciting trials (fitan). And this is the religion of Islaam.

And rights are earned by asking for them in the manner legislated by the Shar'iah and through ways legislated by the Shar'iah. And demonstrations cause bloodshed and cause the ruination of wealth (of the Muslims). And these matters are not permissible.

Shaykh Saalih al-Fawzaan
Kitaab al-Fataawa Shar'iyah fil Qidaya 'Asriyah



Are the graves of the Prophets known?

Question:

Are the graves of the Prophets known?

Answer:

There is no Prophet in the dunya whose graves location is known except the Prophet (Sallaallaahu 'alaihi wa sallam), and this is a consensus between the Salaf.

Shaykh Hammaad al-Ansaaree
Al-Majmoo' fee tarjumah Hamaad Al-Ansaaree volume 2 page 504. - Translated by Abou Haatim Muhammad Farooq

The Meaning of the Testification that Muhammad is the Messenger

Question:

What is the meaning of the testification that Muhammad (sallallaahu alaihi wasallam) is the Messenger of Allaah?

Answer:

It is to have firm affirmation from the bottom of one's heart, together in conformity with speech upon the tongue, that Muhammad is His slave and Messenger to all of mankind and the jinn, "...as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allaah by His Leave, and as a lamp spreading light." (al-Ahzaab: 45,46)

So it is obligatory to affirm all that he mentioned regarding the past and future, all that he declared lawful or prohibited, with compliance and obedience to that which he ordered, and refraining and abstaining from all that he prohibited. Following his Sharee'ah, and clinging to his Sunnah in private and in public accompanied with pleasure with what he has decreed and submission to it. And knowing that obedience to him is in fact obedience to Allaah, and disobedience to him is disobedience to Allaah, as he is the Messenger sent by Allaah to convey His Message.

Allaah did not take his life until He perfected the deen through him. And he (sallallaahualaihi wasallam) conveyed the Message in a most perfect and complete way, and that he left his nation upon a clear white plain, no one deviates from it after him, except that he is destroyed.

al-Haafidh al-Hakamee

A'laam As-Sunnah Al-Manshoorah li I'tiqaad At-Taaifah An-Naajiyah Al-Mansoorah - Translated bul-Irbaad Abid Zargar



The Ruling in Divulging Marital Secrets

Question:

Some women are overcome by the urge to communicate what is said in the house and their marital life to their relatives and friends. Some of what is said is secret, and the husband does not want anyone else to know it. What is the ruling on women who divulge these secrets and communicate them to those outside the house, or to some members of the household?

Answer:

The practice, as some women do, of communicating what is said in the house, and communicating details about their marital life to relatives and friends, is a forbidden thing. It is not permissible for a woman to divulge the secrets of her house or her affairs with her husband to any person. Allaah, The Most High says:

"Therefore the righteous women are devoutly obedient (to Allaah and to their husbands), and guard in the husband's absence what Allaah orders them to guard (e.g. their chastity and their husband's property)" An-Nisa' 4:34

- and the prophet Sallallaahu alaihi wa sallam informed us that the worst of people in rank before Allaah on the Day of Resurrection will be a man who has sexual intercourse with his wife and she with him, then he communicates her secrets.

Shaykh Muhammad bin Saalih al-Uthaymeen

Fataawa Islamiyyah, Darussalam, volume 5, pages 366/367



How Can We Protect Ourselves From the Evil of Jinn

Question:

I am blind and I live by myself; every night, jinn come and I become frightened. Now, when I take my copy of the Qur'aan and put it down in a certain way, they go away. Some people say that I am debasing the Qur'aan by the way I put it down. Please advise me.

Answer:

You must remember Allaah Almighty before going to sleep by reading Ayat Al-Kursi, Surat Al-Ikhlās, and the last two chapters (Surah) of the Qur'aan. You should also say the following two supplications, three times each, both in the morning and in the evening: "I seek refuge in Allaah's perfect Words from the evil that He has created." "In the name of Allaah, by whose name nothing is harmed, neither in the earth nor in the sky, and He is All-Hearing, All-Knowing." By doing so, you will, if Allaah wills, be protected from jinn. You should not however, use a copy of the Qur'aan in any way that may debase it. We ask Allaah Almighty to cure you and to protect us all from Shaytaan. With Allaah is the facilitation to do what is right.

May Allaah send peace and blessings on Muhammad, his family, and his Companions.

Permanent Committee for Research and Verdicts

Fatawa Islamiyyah, vol. 8, p.323, DARUSSALAM.

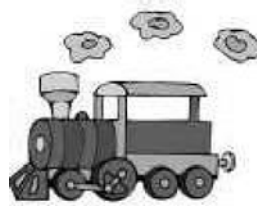
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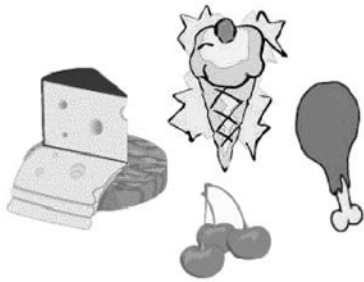
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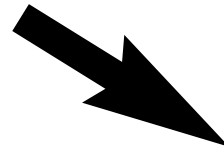
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YUMMY IN MY TUMMY!



Lots of food for us to taste
They are blessings so don't waste!
Allaah gives us all food good
So eat it up we should!

I thank Allaah for all His favours
Food and drink with many flavours!
Meat and fruit and sweets, all yummy
All things nice for our small tummy!



Du'aa

WHEN YOU FINISH EATING SAY:

Alhamdulillah-hilladhee
at'amanee haadhaa
warazaqaneehi min ghayri
hawlimminnee wala quwwa

This du'aa means: All Praise is for
Allaah who fed me this and
provided it for me without any might
nor power from myself.
[Aboo Daawood and others]

3 Day Islamic Conference August 2005, Birmingham UK

More information coming soon!

Scholars from Kuwait,
Saudi Arabia. All lectures
will be translated into
English.

LECTURES THIS MONTH

1 "The Correct Islamic Creed"
By Abu Hakeem Bilal Davis
Date: 8th July 2005 at 7:30pm

2 "TBC"
Date: 22nd July 2005 at 7:30pm

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